



Special Issue

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Holy Prophet (s.a.w.a.) said:

Know that Allah, the Almighty sends His greetings with mercy and compassion upon those who weep over Imam Husain (a.s.).

(Behaarul Anwaar, vol. 44, pg. 304)

In the Name of Allah, the Most Beneficent, the Most Merciful
Blessings of Allah be upon you, O Wali al-Asr (a.t.f.s.), help us

Way of Life

Since the creation of mankind i.e. Hazrat Adam (a.s.), till the last of the Prophets, Hazrat Mohammad Mustafa (s.a.w.a.), the way of life of all the Prophets (a.s.) has been the same. According to the laws of the divine system, guides were sent down on the earth to guide human beings in their way of life. to guide man in their lives. This way of life always invited people towards goodness, kindness, empathy, love, equality, justice, resisting oppression, helping the oppressed, spending time in worshipping Allah, earning livelihood through lawful means, and many other such virtues.

Therefore, Allah, the Almighty has mentioned this way of human life in the Holy Quran as He has mentioned it in Taurat, Injeel and Zaboor, which is as follows:

"I did not create the jinn and the humans except that they may worship Me."

(Surah Zaariyaat (51) ,verse 56)

Allah send Prophets and Messengers (a.s.) to lay the foundation of an exemplary society, but with the passage of time since the creation of the universe, all the forces of tyrannical influences rose and stood against these virtues and remained adamant in their opposition to the teachings of Prophets (a.s.).

Exploitation, war, bloodshed, murder and looting, usurping the rights of orphans, resorting to lies for rising to power, inventing deceptive sciences like psychology and spreading falsehood among the masses, for example, Ibn Majah writes about the funeral of the Prophet (s.a.w.a.) that everyone was present and so and so came. Ali (a.s.) also came, and said **"O Messenger of Allah, I would have wept incessantly at your departure, but I will refrain since**

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you have prevented from it and declared it to be a sin". These are the words of Ibn Majah, a very renowned writer, in his book. Are they true? If not, then what is the motive behind this quote by such a learned person? Was it a psychological conspiracy by the wealthy people or rulers or opponents of Ameerul Momineen (a.s.) to undermine his lofty status.

Not only this, there is a tradition in the biography of Holy Prophet (s.a.w.a.) that he (s.a.w.a.) called his younger daughter and said "Allah has given you a great bounty in form of Tasbeeh-e-Fatema". The words "*younger daughter*" here is a blatant lie because Holy Prophet (s.a.w.a.) had only one daughter. But, those in power, attempted to undermine the lofty status of Ahle Bait (a.s.) by fabricating the lie that he (s.a.w.a.) had three or four daughters out of which two were married to Usmaan and hence his title "Zun-Noorain". (It is a different fact that none of these two were anywhere close to the lofty position of Hazrat Fatema Zahra (s.a.).)

How did this thought penetrate the minds of the people?

In all the biographies of Holy Prophet (s.a.w.a.), it is mentioned that when he (s.a.w.a.) departed from this transient world, Umar came out with his drawn-out sword in the by lanes of Madinah and threatened anyone who said that the Prophet has

departed this world. Regarding this fabricated incident, whose falsity is clearly apparent, we asked a scholar to which he replied that had Holy Prophet (s.a.w.a.) not been the apostle, Umar would have been selected as one. After taking a closer look at these contrasting events, one should ponder over the situation of Umar coming out with a drawn-out sword to spread lies in the masses while his action is being justified by projecting him as tough and undaunting person. We fail to understand that if adherents of other religion were to study this event critically in the light of wisdom, had he been an apostle at the battle of Ohud, Islam would have breathed its last there itself.

The agents of evil, in the form of Jinn and humans, opposed the Prophets (a.s.) and put them to test. The entire nation stood before Hazrat Maryam (s.a.) to inquire about the child. Hazrat Isa (a.s.) put forward an undeniable testimony of her purity and it is a fact that Allah does what He wills.

The forces of falsehood exerted all their strength against the divine prophethood and commandments to put them to an end and this continued till Holy Prophet (s.a.w.a.) said **"I have endured more sufferings than those endured by all the Prophets and Messengers put together."** The reason for this was that all the accusers, the corrupt, the hypocrites, the oppressors, the disbelievers were reprimanded continuously

by the verses of Quran, and all of them culminated and rose together during the time of the Holy Prophet (s.a.w.a.).

Let us put forth an analysis of the life of Holy Prophet (s.a.w.a.) until the martyrdom of Imam Husain (a.s.) and a summary of the approach of life adopted by men, to draw the attention of our readers to the lofty position of Karbala to understand how great and high Karbala was and what Allah has given us in return for its virtues.

The people of Makkah were so ignorant as to make idols of dates and when hungry, ate them i.e. they ate their Gods. Paganism was at its peak. In this environment, when a trader entered Arab, they robbed him of his camel and merchandise. The Messenger of Allah (s.a.w.a.) established an institution in which all such practises were abrogated, and the thieves were put to trial. In this way, for forty-two years, people entrusted their belongings to Holy Prophet (s.a.w.a.) and were never let down. He returned their entrusted belongings in the same condition as he had received and hence was given the title **"Mohammad - the Trustworthy"**.

In this way, the way of life of a Prophet who brought divine commands, gradually prepared the ground for the ignorant Quraish of Makkah. He trained their minds so that they understand goodness as good, virtue as virtue, oppression as oppression, exploitation as exploitation.

Government is not a way of life for men because it is mortal. In the Holy Quran, the creation on this earth has been accorded virtues. The essence of these virtues is that he will pass through trials and after death, when he passes his temporary life and comes to his eternal life, he will find a paradise in which rivers will flow for him from place to place. Surah Rahman mentions about this. In the Holy Quran, Allah, the Almighty, while mentioning about hell at various places, has said that everyone has to return to Allah, one day.

When foundation was laid in this way, then Holy Prophet (s.a.w.a.) announced his Prophethood. Before proclamation, he (s.a.w.a.) prayed for a helper in fulfilling his mission. His successor Hazrat Ali (a.s.) was nine years old then. No one responded to the call of Holy Prophet (s.a.w.a.) while he announced that one who helps him today will be his successor after him.

Let us look at it in the light of this Quranic verse *"Mohammad is not but a Messenger"*. He is a messenger in all aspects of life, while asleep, while awake, while in worship, while in discourse with people, while conveying the divine commands, while teaching the way of life. Indeed, these words of Holy Prophet (s.a.w.a.) are from Allah.

As time passed, the city of Makkah filled with oppression such that Holy Prophet (s.a.w.a.) had to migrate. When such a way

of life flourished in Madinah, during the time of Holy Prophet (s.a.w.a.), it was just seven years when he (s.a.w.a.) remained safe from those who attempted to kill Holy Prophet (s.a.w.a.) and put an end to his divine message. But after seven years, when Makkah was conquered, they went from Madinah to Makkah to create discord and differences, they were Christians and Jews of Najran. The rebellions and war plots of these people were quelled there itself by the Messenger of Allah (s.a.w.a.) when he granted amnesty to all those who sought refuge in Abu Sufyan's house. In this way, the wars that took place during the time of Badr, Uhud and Khandaq, were prevented, but those who came from there, now a question arose if the approach had changed.

What was the reason of this age-old enmity with the progeny of Holy Prophet (s.a.w.a.). Finally, the enemies found and employed those skilled in literature like Abu Huraira and Bukhari himself says “ **I remember two hundred thousand traditions in which only few traditions were known to be correct.**” i.e. he forged the traditions. And just as the Messenger of Allah (s.a.w.a.) said that the sufferings that have befallen him surpass that of all the Prophets and Messengers (a.s.), time unveiled their conspiracies and gradually the most subtle conspiracies of the hypocrites began to gain such strength that the events that strengthened the foundation of Islam and

brought out the virtues of Ahle Bait (a.s.) were pushed behind.

We have read many books but why has been the analytical study of the event of Mubaahala, as it should be, missed out by the enemies? Was there no realisation? It is not so. During the Abbasid regime, Abbasi once called all the great writers, the chiefs of tribes and honoured them with gifts. He then called Imam Jafar Sadiq (a.s.), seated him down. Maamoon was sitting on his one side and Ameen on the other. He gave large sums of money to others but not to Imam Sadiq (a.s.). When Maamoon asked “O father, you have humiliated Jafar ibn Mohammad by giving him little as compared to others.” He said “O son, understand the politics behind it. Actually, the government you are sitting on belongs to them, if we give them more, they will become powerful.”

After reading this incident, one gets an idea of the way the society was functioning, where lies were gaining strength with full force and there were people willing to oppose the Messenger of Allah (s.a.w.a.). In order to preserve this way of life, the Messenger of Allah (s.a.w.a.) bequeathed to Hazrat Ali (a.s.) that “**O Ali, when all the people chase the world, you protect the religion.**” Ali (a.s.) discharged his duty in such a way that when the house of Ali (a.s.) was burnt and a rope was put around the neck of Ali (a.s.), Hazrat Fatema Zahra (s.a.) said “**O Abul Hasan, why are you silent on**

the way these atrocities are done to you and you don't oppose it?" He (a.s.) replied "My approach is that of Holy Prophet (s.a.w.a.) which he has mandated us saying O Ali, protect our religion. If I pick up the sword at now, people will say that Ali raised sword to obtain government and caliphate."

This series took form of a government after the usurpation of estates of Fadak. Huge armies were formed, and wars erupted. The house was burnt, Hazrat Mohsin (a.s.) and Hazrat Fatema Zahra (s.a.) were martyred, but Ali (a.s.) was patient and remained silent. He took all the trouble on himself but did not form any army until he was attacked.

This machination was carried out by Abu Sufyan along with corrupt traditionalists until Muawiyah started calling himself as "Ameerul Momineen". The war of Siffeen was waged upon Ali (a.s.). In this battle, Janab Ammar was martyred, about whom the Messenger of Allah (s.a.w.a.) had said that a rebel group would kill him at a time when a cup of milk would be placed in front of him. When Muawiyah was informed of this, he said that it was Ali's responsibility as to why he had brought him to the battlefield.

Readers, have you noticed how the minds of the people were being diverted. The temperament, which Holy Prophet (s.a.w.a.) had established in Makkah, such conspiracies gradually emerged against it in

Makkah with full force and turned into a lava due to Muawiyah's conspiracies. When Muawiyah died, this lava that was suppressed under the layer of hypocrisy, now erupted like a volcano.

Yazid, to seal the minds of the people, declared, with all his might, that no revelation had ever descended nor did any apostle arrive in this world. It was the courage of Imam Husain (a.s.) who sacrificed his six-month-old baby to put off the volcano of the oppressors of Arabia.

In short, changing the way of life of people was at its peak during the era of Yazid and the great tragedy of Karbala occurred, which, if we study the way of life, the interpretation and justification of the noble life of Holy Prophet (s.a.w.a.) and his progeny and summarize it, our hearts are enlightened that brings forth our beliefs and our position in the Hereafter.

Today's era is the era of cruelty and oppression. The time of reappearance of Imam Mahdi (a.s.) is very near. Imam-e-Zamana (a.t.f.s.), who is the avenger of the blood of Imam Husain (a.s.), is hearing our lamentation over Imam Husain (a.s.). O Allah! Everyone's eyes are laden with tears and prays for the early reappearance of Imam-e-Zamana (a.t.f.s.) in every Namaaz. Hasten the reappearance of Imam-e-Zamana (a.t.f.s.).

Mourning, the conduct of the companions

Respected readers! In the previous Moharram issues of Al-Muntazar, there have been comprehensive discussions on crying, weeping and various rituals of mourning and InshaAllah will continue in the future. In this article, we would like to briefly shed light on this topic from the books of history and traditions. The title itself explains that the companions of Holy Prophet (s.a.w.a.) were at the forefront when it comes to mourning, weeping, wailing, and expressing grief over the demise of people.

In addition to what has been discussed about the weeping of Holy Prophet (s.a.w.a.) and his mourning over his dead ones, the companions also treaded the same path. History has preserved many instances where companions mourned and expressed grief over the departed souls. A few instances are as follows:

Mourning of the people of Makkah on the martyrdom of Holy Prophet (s.a.w.a.)

Saeed ibn Musayyab narrates:

“When Holy Prophet (s.a.w.a.) departed this transient world, the city of Makkah was filled with loud cries.”

(Akhbaar-o-Makkah fi Qadeem al-Dahr wa Hadisiya, vol. 3, pg. 80, h. 1832, Mohammad ibn Ishaq ibn al-Abbas

al-Faakihi, exp. 275 A.H., published by Daar-e-Khizr, Beirut 1414 A.H., Research by Abdullah Daheesh. Similarly, Eteqaad of Ahle Sunnah, vol. 7, pg. 1292, h. 2451, written by Hibatullah ibn al-Hasan ibn Mansoor Abul Qasim, exp. 418 A.H., published by Daar-e-Tayyeba, Riyadh)

The historical witnesses for the same can be found in the above references.

However, for this article, we have taken extracts from the Persian translation of the book “Shubhaat-e-Azaadari” by Sayyed Mujtaba Aseeri, vol. 1, pg. 309 onwards.

Mourning of Ayesha and the women of Madinah for Holy Prophet (s.a.w.a.)

In the books of Ahle Sunnah, many traditions have been quoted about Ayesha from Holy Prophet (s.a.w.a.). For example, Ibn Asaakir, in his book “Tareekh-e- Madinah-e-Damishq”, narrates:

“Take a part of your religion from Ayesha.”

(Tareekh-e-Madinah-e-Damishq, vol. 30, pg. 459, Ibn Asaakir, exp. 571 A.H., Daarul Fikr, Beirut, 1995 A.D.)

Likewise, some historians wrote:

“Take half your religion from Humairah.”

(Al-Seeratun Nabawiyah, Ibn Kaseer, vol. 2, pg. 137, exp. 774 A.H., Daarul Nashr; Al-Bidayah wal-Nihayah, vol. 3, pg. 129, Abul Fida Ismail ibn Umar, exp. 774, Maktaba al-Maarif, Beirut)

Similarly, it is also written that:

“Take two-thirds of your religion from Ayesha.”

(Shazaraatuz Zahab fi Akhbaar min Zahab, vol. 1, pg. 62, Abdul Hayy bin Ahmad al-Hanbali, exp. 1089 A.H.;
Ruhul Ma'ani fi Tafsiril Quran al-Azeem al-Saba al-Masani, vol. 3, pg. 155, Shahabuddin al-Sayyed Mahmood al-Aalusi al-Baghdadi, exp. 1270 A.H.)

Note: These traditions have been narrated for those who believe her words to be reliable, otherwise these are not valid according to the criteria of traditions. Ahle Sunnah consider the traditions of Ayesha to be authentic. Now, let us pay attention to what Ayesha says about mourning:

“After the Prophet's demise, I stood with other women (along with other wives of the Prophet and the women of Madinah) in his mourning and was beating my face and chest.”

(Al-Seeratun Nabawiyah, vol. 6, pg. 73, Abu Mohammad Abdul Malik bin Hisham bin Ayyub al-Himyari al-Muaafari, exp. 213 A.H.; Musnad Ahmad bin Hanbal, vol. 2 pg. 274, h. 26391; Al-Kaamil fi al-Tarikh, vol. 2, pg. 186)

Saalehi Shaami, writes under this tradition:

“This tradition has been narrated only by Ibn Ishaq and since Ibn Ishaq says that he has heard the tradition, it is correct and reliable.”

Yahya bin Ubbaad narrates that I heard from Abdullah bin Zubair that he narrated from his father that he heard from Ayesha saying “When the soul of Holy Prophet (s.a.w.a.) was captured, he was in my room. I placed his head on a pillow and I stood with

other women beating my face and chest.”

Note: Even Ibn Taymiyyah Harrani, the founder of Wahhabi ideology has relied on this tradition of Ibn Ishaq and writes:

“When Ibn Ishaq says that he has heard a tradition, then according to the scholars of tradition, his tradition is authentic and reliable.”

(Majmua al-Fatawa, vol. 33, pg. 86)

An objection

It is said that when Shias argue for their mourning by Ayesha's mourning and striking her chest and face, Wahhabis say that Ayesha herself has declared this as wrong and while confessing, she says that she did this due to foolishness, ignorance, and tender age.

Our response

- 1) If this view of Wahhabism is accepted in relation to Ayesha's actions, then the same possibility should be accepted in all her actions, and then what should be our stand when it comes to taking two-third of the religion from her? Or the tradition quoted from Holy Prophet (s.a.w.a.) saying that half of faith or two-third of religion should be taken from Ayesha, how will this be justified?
- 2) Assuming that Ayesha expressed regret for mourning, striking her face, due to her tender age, then what about other women of the companions who were

older and wiser than her and joined her in mourning, they never expressed remorse for their actions.

- 3) Ayesha's claim that Holy Prophet's head was resting on her during his last moments, is not acceptable because the statement of Amirul Momineen (a.s.) is completely against this claim. Ameerul Momineen (a.s.) says:

“When Holy Prophet (s.a.w.a.) left this world, his blessed head was on my chest.”

(Nahjul Balagha, Sermon 172)

Note: In many traditions, the incident of the martyrdom of Hazrat Hamza (a.s.) has been narrated that Holy Prophet (s.a.w.a.) himself wept and mourned and ordered his companions to weep and mourn over him. This is an example from the life of Holy Prophet (s.a.w.a.) that he did not forbid or prohibit mourning but ordered it. And neither the companions nor Ahle Bait (a.s.) ever prohibited it.

Ibn Aseer Jazari, a famous Ahle Sunnah scholar of the 7th century Hijri, has quoted from **“Waaqidi”** (exp. 207 A.H.), another famous scholar of the Ahle Sunnah and also a popular scholar of the Wahhabis, that:

“From that day (i.e. the day of martyrdom of Hazrat Hamzah) to this day, women weep first for Hazrat Hamzah and then for their martyrs.”

(Asadul Ghaaba fi Maarifat Sahabah, vol. 2, pg. 68,
Ibn Aseer Jazari, exp. 630 A.H.)

This happened because when Holy Prophet (s.a.w.a.) heard that there was no one to weep for his uncle Hamza, the companions asked their ladies to mourn on the demise of Hazrat Hamzah (a.s.). When the voice of these women's wailing reached the Messenger of Allah (s.a.w.a.), he prayed for these women.

(Al-Istiaab, vol. 1, pg. 374, Yusuf bin Abdullah bin
Mohammad bin Abdul Birr, exp. 463 A.H.)

Note: Mourning is based on innate nature

A year-long mourning for Usmaan's shirt

Mourning is a natural act and weeping over the death of a beloved one is a common practice in every religion i.e. this innate act is practised everywhere. Holy Quran, traditions and conduct of Holy Prophet (s.a.w.a.) are witnesses to this and the companions and other Muslims also acted on it.

But it is worth noting that people like Ibn Taymiyyah Harrani and his followers criticize the mourning by Shias and consider as a foolish act but when they see Ahle Sunnah mourn for their elders and scholars, they turn their eyes blind and seal their lips and stop objecting. For example, let us look at the incident of year-long mourning for the shirt of their third caliph on his assassination, as follows:

“Muawiyah hung Usmaan's shirt and rings on the pulpit and gathered people around him and for a year,

they all wept and mourned. A group of people from Syria had vowed that they will neither sleep nor approach their wives until they avenge the murder of Usmaan or are killed themselves. For a year, they lived like this and took his shirt daily to the pulpit and mourned.”

(Tarikh-e-Tabari, vol. 3, pg. 70, Abu Jafar Mohammad bin Jarir al-Tabari, exp. 310 A.H.; Al-Kaamil fi al-Tarikh, vol. 3, pg. 161, Shaibati, exp. 630 A.H.; Shubhaat-e-Azadari, vol. 1, pg. 315)

Isn't it the best practice to mourn over the leaders of the youth of paradise?

A question to Wahhabis

How will the Wahhabis respond to various such incidents that are recorded in their books of history?

Obviously, this will increase their bigotry and enmity with Ahle Bait (a.s.) and their followers. Such people will become the fuel of hell.

Heavens and the earth wept for Umar bin Abdul Aziz

It is very strange that objections are raised on the mourning of Sayyed al-Shohada (a.s.) but when it comes to their beloved ones, it becomes permissible to cry and mourn for them. It is said that heavens and the earth wept over Umar bin Abdul Aziz, a caliph of Bani Umayyah. Khalid Rabeii says:

“It is written in the Taurat that the heavens and the earth will weep for forty days and nights over the death

of Umar bin Abdul Aziz.”

(Siyar-o-A'alaamun Nubalah, vol. 2, pg. 514, Mohammad bin Ahmad al-Zahabi (exp. 748 A.H.); Tarikh al-Khulafa, vol. 1, pg. 245, Suyuti (exp. 911 A.H.))

Note: We haven't seen any such thing written in Taurat. If only the people who wrote this had endeavoured to write the reference themselves, then we would have verified it in Taurat. It is not far from them to say that it was written in Taurat before it's distortion. Of course, they can be questioned as to where did they learnt about this?!

May Allah curse the liars.

A few examples of the Ahle Sunnah scholars

At the end of the article, we present a few examples of mourning on the death of some senior Ahle Sunnah scholars.

(1) Abu-Yu'la (exp. 346 A.H.) - Abdul Momin bin Khalaf was one of the jurists of Zaahiriyyah sect and amongst the followers of the school of Mohammad bin Dawood. Al-Zahabi has given him the rank of an “Imam” among the Ahle Sunnah scholars in the knowledge of traditions, and says about his burial:

“When I attended the funeral of Abdul Momin, I heard loud sounds of drums as if an army was attacking the city of Baghdad. This ceremony continued until it was time for the funeral prayer.”

(Siyar-o-A'alaamun Nubalah, vol. 15, pg. 81)

This is in rejection to those who claim that drums and other instruments were used in the mourning procession of the Shias during the Safavid era, while this event belongs to the third and fourth centuries of Hijri.

(2) Juwayni (exp. 478 A.H.) – Zahabi, himself has written about the mourning ceremony of Juwayni:

“First, he was buried in his house, then his body was moved to Al-Husain's tomb. His pulpit was broken during his mourning, the markets were closed, and many elegies were recited. He had four hundred students who sought knowledge from him. In mourning for their teacher, they broke their pens and ink pots, removed their turbans from their heads as a mark of mourning for a period of one year. During this period, no one dared to wear a turban. The students, wailing and reciting elegies, roamed around the city.”

(Siyar-o-Aa'laamun Nubalah, vol. 18, pg. 476)

Apart from these, the mourning on the death of Ibn Asaakir (exp. 571 A.H.) and Ibn Jauzi (exp. 597 A.H.), has been narrated.

When their loved one departs, they mourn intensely.

In the Islamic world, these historical evidences show that mourning was being naturally performed. It is also proved from the Holy Quran, traditions, and Sunnah of

Holy Prophet (s.a.w.a.). At the end, we quote the names of those for whom Holy Prophet (s.a.w.a.) himself expressed grief:

- 1) The weeping of Holy Prophet (s.a.w.a.) on the death of his son Ibrahim.
- 2) The crying and shedding tears by Holy Prophet (s.a.w.a.) at the grave of his mother and making others wail.
- 3) The weeping of Holy Prophet (s.a.w.a.) on the death of Janab Fatema bint Asad (s.a.).
- 4) The weeping of Holy Prophet (s.a.w.a.) over martyrdom of Hazrat Hamza (a.s.).
- 5) The weeping of Holy Prophet (s.a.w.a.) on the martyrdom of Hazrat Jafar bin Abu Talib (a.s.).
- 6) The weeping of Holy Prophet (s.a.w.a.) on the martyrdom of Zaid bin Haaris.
- 7) The weeping of Holy Prophet (s.a.w.a.) on the death of Usmaan bin Maz'oonn.
- 8) The weeping of Holy Prophet (s.a.w.a.) on the death of Sa'ad bin Rabi'.
- 9) The weeping of Holy Prophet (s.a.w.a.) on the martyrdom of Hazrat Imam Husain (a.s.), both before and after martyrdom.

For details on all these topics, refer to the book “Shubhaat-e-Azadari”, vol. 1, pg. 288-307.

**As-Salaamo Alaika Yaa Aba Abdillah,
Labbaik Yaa Husain (a.s.)**

Favours of Imam Husain (a.s.) on his visitors

Allah, the Almighty has reserved a significant part of the Holy Quran for narrating incidents pertaining to past nations, Prophets, and Messengers (a.s.). He has kept lessons for us in these incidents that awakens men from his negligence and guides him towards goodness. In several verses of the Holy Quran, Allah, the Almighty has recommended narrating such incidents. One of them is verse 176 of Surah Aa'raaf, which clearly says:

"So narrate the narrative, perhaps they may reflect."

Hence narrating events is precisely the command of Allah and the Sunnah of the Messenger of Allah (s.a.w.a.). It revives the dead hearts and grants new life to the human soul. We feel honoured in presenting the following tradition of Hazrat Imam Jafar Sadiq (a.s.), whose narrator is Abdullah bin Tahaan:

"On the Day of Resurrection, everyone will wish to be among the visitors of Imam Husain (a.s.) because, on that day, everyone will witness the honour and excellence granted by Allah, the Almighty to the visitors of Imam Husain (a.s.)."

(Kaamiluz Ziyaaraat, chp. 50, h. 1)

Dear Readers, it is a fact that all our

Imams (a.s.) love their adherents, especially the pilgrims immensely. Following are our objectives behind narrating these events:

- 1) To encourage performing good deeds as quickly as possible.
- 2) To increase the honour and dignity of the visitors and adherents of Aimmah-e-Masoomeen (a.s.) with us and not look down on anyone, but rather respect them more than ourselves.
- 3) To thank Allah from the bottom of our hearts, for being the adherents of Imam Husain (a.s.) so that our love and submission to them increases every day. Allah says in the Holy Quran, thus:

"If you are grateful, I will certainly give you more."

(Surah Ibrahim (14), verse 7)

Readers, we will not just narrate the incidents referenced from reliable books, but also reflect on the lessons learnt from them.

First incident

Aaqa Abdul Rasool, a servant in the holy shrine of Imam Husain (a.s.), has narrated from late Abdul Husain (a.s.) that one night he saw an Arab, bare footed with blood-stained wound on it, holding on to the holy shrine of Imam Husain (a.s.). Finally,

after speaking, he compelled him to move out so that the holy shrine does not become impure due to the wound. This wounded person turned towards the holy shrine and said: **“O Husain! I thought it was your house but understand it to be someone else's house.”** On the same night, he dreamt that there was a green pulpit in the courtyard of Imam Husain (a.s.) and the souls of the believers surrounded it. Hazrat Imam Husain (a.s.) was complaining to his servants, immediately late Sayyid Abdul Husain stood up and asked Imam Husain (a.s.), the reason of his complaint. Hazrat Imam Husain (a.s.) said: **“Tonight, my dearest guest was asked to leave my holy shrine. I am not pleased with you, nor is Allah pleased with you until you please him.”** He said: **“I don't know him and don't know where he is.”** Hazrat Imam Husain (a.s.) said that right now, he is resting near the tent of Hasan Pasha's house. He had requested the cure of his son from me, and I granted it. Tomorrow he will come with his tribe, receive him with honour. Late Abdul Husain woke up and along with his few servants, went to that place, greeted him, kissed his hand, and apologized. He took him to his home and served him with great honour. Next day, he brought his cured son (who was paralyzed) along with other caravans and welcomed him very well.

(Daastanahaaye Shaghuft, pg. 163)

Note: Imam Husain (a.s.) is deeply concerned for his every visitor. He

(a.s.) is also aware of his residence and the treatment meted out to him. Not only their slight disrespect is unacceptable to Imam (a.s.) but it is the cause of displeasure of Allah. Therefore, we must treat them gently with great respect and not offend them under any circumstances.

Second incident

The great Mulla Ali Mohammad Taaleqaani has narrated from the servant of the holy shrine of Imam Husain (a.s.) that a caravan leader narrated to him that I left Iran with the caravan along with my wife for the Ziyarat of Imam Husain (a.s.). Due to my wife's illness, they left me in isolation where my wife died during childbirth. After the burial of my wife, I took the new-born child with me and walked ahead. Since it was a sectarian area of the Ahle Sunnah, no midwife could be arranged, and the new-born baby could not be fed. He was crying loudly and the more I tried to console the child, the louder he cried. Finally, I thought that the child would not be able to differentiate between an empty breast and a full breast. I tried to put my breast in his mouth to quieten him. The baby also took it in his mouth and started sucking and became silent. After a while, when I looked carefully, it appeared that something was coming out of his mouth. I removed the baby's mouth from my breast and to my surprise, observed

that milk was flowing from my breast. I was convinced that Imam Husain (a.s.), gracefully, has arranged sustenance for his little visitor. This continued in Kazmain and Samarra until I reached Karbala with the child. Now, when I put my breast in the baby's mouth, the milk had stopped. I understood that this provision was made only because no reliable midwife could be arranged. But now in Karbala, since it is possible to find a chaste and loving midwife, the milk has stopped, and the midwife has also been arranged.

(Kitaab Daarus Salaam, Iraqi, pg. 506)

Note: Hazrat Imam Husain (a.s.) takes care of his every visitor. Perhaps, the people of the world would never be able to take such care of their guests as much as Aimmah (a.s.) would do even after their departure from this world. Therefore, without hesitation and worrying about the difficulties, one should undertake this journey as it is the best means of happiness in this world and in the hereafter, both for parents and the children. Children should be taken along for Ziyarat. May Allah, the Almighty grant us all the opportunity to frequently visit Masoomen (a.s.) as soon as possible with our parents, wife, and children.

Third incident

There is a tradition from Sulaiman ibn A'mash wherein he narrates that I had a

neighbour in Kufa. I asked him one day why you don't go for Ziyarat of Imam Husain (a.s.). He said (God forbid): "It is an innovation, and every innovation is misguidance and anyone who practises it, will be in hell. I got up from there and returned to my house. On Friday night, I thought that in the morning, I will go to him and recite traditions on the virtues of Imam Husain (a.s.) to clear his misunderstandings and bring him on the right path. When I reached his house in the morning, his family members informed that, last night, he had left for Karbala for Ziyarat of Imam Husain (a.s.). I was surprised and quickly left for Karbala. On reaching there, I saw him engaged in worship and did not find any signs of fatigue in him. I approached him and asked: "You said inappropriate words to me about the Ziyarat of Imam Husain (a.s.)." He replied: "My friend, you are right. That was my belief till then. Last night (Shab-e-Juma'), I saw in my dream that the Messenger of Allah (s.a.w.a.), Ameerul Momineen (a.s.), and all the Prophets (a.s.) and Imams (a.s.) have come for the Ziyarat of Imam Husain (a.s.). There was also a canopy atop a camel, I inquired about it, and I was told that Hazrat Fatema Zahra (s.a.) has come for Ziyarat of her son. I went closer to the canopy and noticed some pieces of paper were emerging from it. I inquired about it and was informed that tonight (Shab-e-Juma'), it contains the message of safety from the punishment of

Allah for the visitors of Imam Husain (a.s.). At the same time, I heard a caller saying: "We and our adherents will be in the highest levels of heaven". I asked: "Who are these people?" I was told: "Holy Prophet (s.a.w.a.) and all the Prophets (a.s.) and Masoomeen (a.s.)." On seeing this, I immediately woke up, came here, repented, wept, and promised myself that, as long as I live, I will never be oblivious of this good deed. Sulaiman ibn A'mash says that I too prayed for him a lot and took his leave to return to my home.

(Tohfatul Majaalis, pg. 212)

Note: We should realise that the following invaluable tradition of Holy Prophet (s.a.w.a.) inculcates the desire of Ziyarat of Imam Husain (a.s.) in the hearts of the disbelievers of Ziyarat:

"Indeed, Husain is the lamp of guidance and the ark of salvation."

Therefore, on Shab-e-Juma', our ancestors (may Allah have mercy on them) have urged us to organize Majlis and recite Ziyarat-e-Waarisa. We beseech Allah to grant us the ability to follow them and bless us with the Ziyarat of Imam Husain (a.s.) along with our parents, wife and children, throughout the life.

Fourth incident

It is narrated that there was a physician (Hakeem) living in the city of Mosul during

the time of Imam Husain (a.s.). He not only disbelieved in the Imamat of Imam Husain (a.s.) but also tested him and was then convinced with his Imamat. He narrates that there lived a widow in my neighbourhood, who was an adherent of Hazrat Imam Husain (a.s.). When she fell ill, she sent her orphan child to me for medicine. I said: **"I will give medicine and she will be cured provided you get me a fresh liver of a horse of a particular colour."** The poor child apologized as to where from he will arrange for that. I said: **"Go to your master, Imam Husain (a.s.) and see if he can help you."** The boy reached the service of Hazrat Imam Husain (a.s.) and sought help. Imam (a.s.) immediately ordered a horse of the same colour, slaughtered it in front of him and removed its liver. The boy brought this to me. I was surprised but I asked him to bring horse livers of different qualities, five times in succession and he brought them all one after the other, from Imam Husain (a.s.). I was very surprised and got so impressed by this generosity that I came in the presence of Hazrat Imam Husain (a.s.) with this orphan and threw myself on his feet. I was convinced about his Imamat. Then Imam Husain (a.s.) took me to the place where the dead bodies of the five horses lay. And addressing me, he (a.s.) said: **"This was an easy task for me, I will now show you**

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A tear of salvation

Many centuries ago, the tree of humanity was grown on this earth whose branches were rooted in the skies. This tree of guidance, that was declared by Allah as a shade for all His creation, was none other than the Prophets and Messengers (a.s.). It was that series of guidance which begun with Hazrat Adam (a.s.) and from there, the progeny of Hazrat Adam (a.s.) embarked on the ark of salvation and sailed through to reach Holy Prophet (s.a.w.a.), the last one in this series of guidance (Prophethood). All the Prophets (a.s.) endeavoured to their best in guiding people towards the path of human salvation.

If we refer to the dictionary, a drop means a very small part, which when added to the bigger part, takes its form. It means that its own existence is too small, but when attached to something, it changes its state.

What is salvation and its purpose? It is worth noting that when human beings were sent to this world, another creation known as “open enemy” was also present with them, who had started plotting his conspiracies against the humans and as a result, Hazrat Adam (a.s.) and Janab Hawwa (s.a.) had to be expelled from heaven.

Allah loves His creatures so much that He does not like to punish them. Albeit He created the heaven and the hell, but His

intention was that all His creatures should be saved, and heaven should be their eternal abode. But He also knew that this “open enemy” i.e. Iblees and his representatives will never be able to smell the fragrance of heaven and along with themselves, they will distance others as well from it. Therefore, it was the grace of Allah that He sent saviours i.e. Prophets (a.s.) to save people from the satanic evils.

The Prophets (a.s.) and the Messengers (a.s.) endeavoured to bring salvation for mankind and thus, endured many hardships. They drew people towards worship of Allah and informed them of the actions that would please and displease Allah, so that they could gain the pleasure of Allah and save themselves from annihilation.

In this journey of salvation, the proofs of Allah endured various types of hardships viz. being pelted with stones, cruelty of the nation, being thrown in fire, imprisonment, starvation and sacrificing their families. But their sole intention was the salvation of the people and propagation of divine religion.

All the Prophets (a.s.) endeavoured for propagation of religion, however, the last Prophet (s.a.w.a.) brought together everything in the form of a complete religion i.e. Islam, which is the religion most liked by

Allah according to the Holy Quran. The essence of the hardships endured by all the Prophets (a.s.) including Holy Prophet (s.a.w.a.) was being reflected in the religion of Islam.

After the declaration of Ghadeer, the perfection of religion was established for the people and that the teachings of Holy Prophet (s.a.w.a.) were part of the religion and that only those who followed them will be saved. Therefore, all actions will now be accepted only if they are in accordance with the Holy Quran and the sayings of Holy Prophet (s.a.w.a.). Only then the salvation, which is our topic of discussion, will be possible.

Let us now change our perspective to see if the many years of efforts of all the Prophets (a.s.) put together, were now being exploited?

Gradually, Iblees and his evil army had begun to corrupt the religion and people forgot the difference between obedience and disobedience to Allah. And this was bound to happen since people started acquiring religion from other than the rightful successor of Holy Prophet (s.a.w.a.). Religion was auctioned like a merchandise on the streets. The rulers of Islam were hungry of wealth and power while the guardians of Islam had been detained.

As if the way of salvation was impossible and unknown. Could salvation be

found in such an environment where hearts of people were replete of theft, cruelty, usurping rights and many such evils? In such an environment, was a single ray of guidance sufficient to illuminate a specific area or was the entire sun needed to illuminate this universe and not only to illuminate but also to dazzle the eyes of evil and take those who desire salvation from darkness to light?

The bright sun, whose radiance scorches the people of falsehood and soothes the hearts of the believers, was none other than Imam Husain (a.s.), the ark of salvation. He was to destroy the accursed Yazid, who had fully prepared to convert the religion of Iblees into the religion of Islam.

Imam Husain (a.s.) is the inheritor of all the Prophets (a.s.) and Messengers (a.s.). Thus, whoever wanted to see the efforts of Hazrat Adam (a.s.), Hazrat Ibrahim (a.s.), Hazrat Nuh (a.s.) and the Messenger of Allah (s.a.w.a.), would see Imam Husain (a.s.) as if Imam Husain (a.s.) was the embodiment of all the efforts of past Prophets (a.s.), who had arrived in this world to save mankind from divine wrath. Imam Husain (a.s.) was the reflection of all these Prophets (a.s.).

If Imam Husain (a.s.) had not sacrificed himself along with his family and companions then, those clouds of injustice and oppression would have gradually formed into a tumultuous sea thereby drowning the entire mankind.

As soon as Imam Husain (a.s.) offered the sacrifice, those heads that bowed in front of Iblees now turned towards the obedience of Allah. Truth and falsehood became distinct and apparent with the sacred blood of Imam Husain (a.s.). Thus, after the event of Karbala, it was clearly established that Imam Husain (a.s.) is the ark of salvation.

We would like to draw the attention of our readers to our title that the drop of salvation is that one tear comes out in the grief of Imam Husain (a.s.). Actually, there is an universe of salvation hidden behind this one tear.

Weeping or crying is the face of truth, embedded and enlightened by Allah in the innate nature of men. Thus, when a child cries, his parents know that he is in difficulty, and has a need. Since weeping is the demand of nature, as the intellect increases, we begin to realize as to when and what to weep for. The oppressor never cries, but tears are always shed for the oppressed.

These tears formed an entire nation and built a structure of truthfulness that would remain unmoved till the Day of Resurrection. These tears clarified who is the oppressor and the oppressed, the guardian and the opponents of religion?

Basis the veracity of the tradition of Holy Prophet (s.a.w.a.), a nation consisting of small number of people was formed who

wailed when the sacred house of Hazrat Fatema Zahra (s.a.) was put on fire, which ultimately resulted in her martyrdom after seventy-five or ninety days. Did this weeping nation, which was very small in number initially, later disappeared or flourished and grew further? The successor of Holy Prophet (s.a.w.a.) was martyred in the mosque of Kufa. This was the first proof of the veracity of the words of Holy Prophet (s.a.w.a.) that this nation will continue to grow. The drops of tears that fell from the eyes of this nation were forming an ocean of tears. Arrows were shot at the funeral of Imam Hasan (a.s), seventy-two pieces of his liver fell into a bowl, and he was not allowed to be buried next to his grandfather. The tears flowing from the eyes of this nation had taken the form of a flood in the valleys of Arabia cutting through the stiffness of the mountains. This flood of tears, instead of stopping after Karbala, continued to irrigate the valleys of faith, trampling disbelief and misguidance, spreading the truth of the Prophet's prophecy in every corner of the world announcing salvation.

The one tear that leaves the eyes in sorrow and reaches the cheek, in that moment, one can perceive the hard work of all the Prophets (a.s.), the sacrifice of Imam Husain (a.s.), and the importance of the religion for which Imam Husain (a.s.) sacrificed his life and that of his family and companions. This one drop of tear is so pure

that hardly any act of devotion can be so sincere.

On the other hand, the religion of Allah for which Imam Husain (a.s.) sacrificed his life and clarified His true religion to the people, then why will Allah, the Almighty, let a single tear go in vain?

Therefore, it is worthy of His Lordship to grant salvation to the entire universe in exchange of a drop of tear, which was shed on the sufferings of Imam Husain (a.s.). Because Imam Husain (a.s.) recorded an incident in the hearts of people from the event of Karbala till the Day of Judgment that the religion that will lead to felicity and salvation will be found on the path of Imam Husain (a.s.).

Hence, mourning is important and rewarding. It is the path of purification of hearts and highlights the importance of religion. It increases the love of Ahle Bait (a.s.), which is the also the recompense of Prophethood.

Therefore, such narrations are usually found in the books attributed to the history of Karbala or Imam Husain (a.s.), such as Shaikh Jafar Shushtari (a.r.) has mentioned eight virtues of mourning in his book "Khasaais al-Husainiyah", of which we will mention five of them as follows:

- 1) Mourning is showing kindness to Holy Prophet (s.a.w.a.).
- 2) Mourning on Imam Husain (a.s.) is a

support to Hazrat Zahra (s.a.) as she mourns every day for her oppressed son. Hazrat Imam Jafar Sadiq (a.s.) says:

Would you not like to be enumerated among the supporters of Hazrat Fatema?

(Behaarul Anwaar, vol. 45, pg. 208)

- 3) There is no doubt that mourning is discharging the rights of Holy Prophet (s.a.w.a.) and the holy infallibles (a.s.). Traditions also state that weeping over us is fulfilling our rights.
- 4) Mourning over Imam Husain (a.s.) is like helping him in every era.
- 5) Mourning is an exemplary of good deed and the way of the Prophets (a.s.), angels and the pious ones. Hazrat Imam Mohammad Baqir (a.s.) says:

"Every believer who sheds tears on the killing of Imam Husain (a.s.) and those tears began to flow down his face, then Allah will grant him a place in Paradise and he will abide in it forever."

(Behaarul Anwaar, vol. 44, pg. 285)

There is a threshold for every action below which, it is unlikely to be accepted but there is no limit set for mourning over Imam Husain (a.s.) and hence, there is no limit for the reward of this action. Similar reward is fixed for someone whose tears do not flow from the eyes but merely makes the face of a wailing person. It is surprising that for such

a person, the word “Tabaaki” has been used in the narrations, that is, one who makes the appearance of a wailing person. Those who do not weep but lower their heads like an afflicted person, raises their voice and give an expression of sorrow and grief, will receive the rewards of mourning.

Here, we have discussed about a drop of tear but in traditions, making an appearance of an afflicted person also carries equal rewards. All the Prophets (a.s.) and Imams (a.s.) participate in this great rewarding affair. Imam-e-Zamana (a.t.f.s.), himself is constantly engaged in mourning over Imam Husain (a.s.) and why not, because weeping over every single drop of blood shed in the protection of religion, is loved by Allah, the Almighty. In fact, the cause of this reward is the inclusion of the pure pleasure of Allah, due to which this reward is being obtained.

Hazrat Imam Mohammad Baqir (a.s) says:

“Whoever sheds tears upon the atrocities over Imam Husain (a.s.), even if they be equal to the wing of a fly, Allah will forgive his sins even if they are equal to the foam of an ocean.”

(Behaarul Anwaar, vol. 44, pg. 293)

Whether it is a single drop or flowing tears, whether it is mourning loud or mere making a mourning face, the reward of it

based on sincerity. And that one drop of tear that emerges due to the love of Imam Husain (a.s.), becomes the cause of salvation of men.

Although the abode of tears is the human eyes, but it comes out only with the permission of Allah, so in a way, it is evident that one who weeps, does so with the consent of Allah, the Almighty. And why can't salvation be achieved through an action performed with the consent of Allah, no matter how small it is, even if it is equal to a wing of a fly, it becomes a source of salvation.

Such is the position and status of Imam Husain (a.s.) that a drop of tear shed in his sorrow assures salvation. While this is one meaning of salvation, the hearts of the believers are always aggrieved due to the oppressions over Imam Husain (a.s.). We thank Allah that He created us in a nation destined to mourn over Imam Husain (a.s.). The oppression that will continue to burn the hearts of the believers until the Day of Resurrection, the grief due to which the inheritor of Imam Husain (a.s.), Imam (a.s.) of the time, is constantly crying blood instead of tears.

Even today, mourners of Imam Husain (a.s.) can be seen sobbing in every nook and corner of the world. This nation, which started with a very small number, is reaching its peak in spreading the message of

salvation, after trampling the disbelief and misguidedness in the world.

We think it is just a drop of tear, but if falls into an ocean, it takes its shape. A poet says:

*Qatrah dariya me jo mil jaaye to
dariya ho jaaye*

*(A drop when mixed with an ocean,
becomes an ocean)*

O the Creator of the universe, who has power over everything! Grant us opportunity,

your pleasure in such a way that our few tears, which are very few, are included in the tears flowing incessantly from the blessed eyes of the avenger of the blood of Imam Husain (a.s.).

O my master, O my oppressed Imam! Grant us the honour of our prayers being accepted by Allah. Include us and our future generations among the mourners of Imam Husain (a.s.) so that, on the Day of Judgment, we are honoured before Holy Prophet (s.a.w.a.) and Hazrat Zahra (s.a.).

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something better than this.” Saying this, Imam Husain (a.s.) stood by the corpses of those horses, raised his hands towards the sky and said: **“O Lord! For your pleasure, these horses were slaughtered for the sake of your servant, and You have the power to bring them all back to life. If my ancestors are honourable in your eyes, then for the sake the Messenger of Allah (s.a.w.a.), my father Ali Ibn Abi Talib (a.s.), my mother Fatema Zahra (s.a.), and my brother Hasan al-Mujtaba (a.s.), please bring these horses back to life.”** His supplication was not yet over when all the five horses returned back to life and after seeing all this, I regretted for what I had said and sincerely believed in his Imamat.

(Tohfatul Majaalis, pg. 188)

Note: These were some of the innumerable

incidents that the scholars have narrated for us in their precious books. Even today, the visitors of Imam Husain (a.s.) get their legitimate needs fulfilled through his Ziyarat, be it from near or far. For the sake of Imam Husain (a.s.), we beseech Allah to hasten the reappearance of Imam-e-Zamana (a.t.f.s.) and along with him, grant us the opportunity to take revenge of the oppressions on Ahle Bait (a.s.) in Madinah and all the atrocities committed on holy Imams (a.s.). Honour us with the Ziyarat of holy Masoomeen (a.s.) throughout our lives and grant us their intercession and proximity in the hereafter.

Message of Hazrat Grand Ayatollah Sayyed Ali Husaini Sistani (may Allah prolong his life) for Arbaeen

During the occultation of Hazrat Wali-e-Asr (a.t.f.s.), it is the responsibility of the Maraaje' to guide the people. In every era, there have been objections to the mourning of Sayyed al-Shohada (a.s.) in different ways. Importance of mourning has been questioned from the aspects of reformation, effectiveness, practical benefits, and extravagance. In this, those people who have no special attachment with Ahle Bait (a.s.) are at the forefront, but at the same time, those associated with Ahle Bait (a.s.) also express their views. At times, they object to the reward of mourning and its importance and at times, insist on reformation of mourning ceremonies and revisiting the history of the sufferings caused thereby distributing the mourners into various groups. Thus, the mourning that was meant to unite the nation and bring it on a single platform, is now the cause of differences and internal friction.

We all should bear in mind that the mourning of Sayyed al-Shohada Hazrat Imam Husain (a.s.) is not the mourning of someone who is heirless. Allah is the avenger of the sacred blood of Hazrat Imam Husain (a.s.)

and therefore, He is the protector and promoter of his mourning. At the same time, Allah has declared His last Hujjat, Hazrat Wali-e-Asr (a.t.f.s.), as the protector of the mourning of Hazrat Imam Husain (a.s.). Generally, people commemorate the mourning for about two months, but Imam-e-Zamana (a.t.f.s.) mourns Imam Husain (a.s.) throughout the year. We only shed tears but he (a.s.) weeps blood while remembering the sufferings of his ancestors. This weeping blood is due to the recognition and love that Imam (a.s.) possesses of his ancestors. The lofty status of Imam Husain (a.s.) causes tears to flow from the eyes of Prophets (a.s.) and Imams (a.s.). If the objectors of the past and present era had any sense of the greatness of Imam Husain (a.s.), they would not have created discord amongst the mourners by making such objections. Such objections do not have any significant effect on the mourning, but the intentions of the objectors certainly become apparent.

However, in every era, there have been questions related to mourning, and our

scholars have been replying to them. Before this, questions were asked to the great jurisprudent, Hazrat Mirza Naini (a.r.), to which he responded. His responses have been endorsed by the scholars ever since and many of them have endorsed saying: "Whatever our teacher has said, is absolutely correct."

Similar questions have also been asked from the contemporary Marja', Hazrat Ayatollah Sayyed Ali Husaini Sistani (may Allah prolong his life). We will hereunder present a few questions and answers. May Allah bless us with the fortune of mourning Imam Husain (a.s.) with vigour and zeal throughout our lives and may the intercession of Hazrat Sayyed al-Shohada (a.s.) be granted from the time of death to the last stages of Paradise. Aameen.

Question 1

In the service of grand Ayatollah Sayyed al-Sistani (a.r.), Peace be upon you and mercy and blessing of Allah be upon you. May God bless you with a great reward.

We are traveling to Karbala on the occasion of Arbaeen of Imam Husain (a.s.). On this occasion, we courteously request you to give us a fatherly advice that would make this holy journey more effective and we are blessed with rewards. Kindly draw our attention towards those things that we may

be unaware of. Hopefully, your advice will prove to be beneficial for everyone.

May Allah, the Almighty prolong your blessed presence amongst us.

- A group of believers

Reply

In the name of Allah, the Most Beneficent, the Most Merciful

Praise be to Allah, the Lord of the Worlds, and peace and blessings be upon Mohammad (s.a.w.a.) and his progeny (a.s.).

The believers who have been blessed by Allah, the Almighty to perform this holy pilgrimage should consider the fact that Allah, from amongst His servants, has declared His Prophets and Messengers (a.s.) as a role model for the people so that they may be guided through their teachings and character. To keep them alive among the people, Allah has emphasized to visit their holy shrines so that they are always remembered and thus, people remembrance Allah and be attentive towards His teachings and commandments. These holy personalities have been the role models in obedience to Allah, in holy wars and in sacrificing for His religion.

On this basis, while the pilgrimage of Hazrat Imam Husain (a.s.) reminds us of his unparalleled sacrifices, it also invites us to

adhere to religious teachings. It encourages us to follow the teachings of Islam in totality be it establishing Namaz, observing Hijab, purifying ourselves, forgiveness, patience and exhibiting high morals. Thus, this pilgrimage, by the grace of Allah, should be a step towards self-improvement and attaining high moral values so that its effects remain for subsequent pilgrimages. Thus, such pilgrimages are akin to attending the teaching and training sessions of Ahle Bait (a.s.).

Although we are not privileged to be in the physical presence of Imams (a.s.) and acquire knowledge and training directly from them, Allah, the Almighty has preserved their teachings and beliefs for us. He has inculcated a great zeal in us to visit their holy shrines so that we consider them to be our role models. In this way, we, who desire to be in their presence and claim to follow their teachings, be examined like those who were examined while in their presence. We should seek refuge that our desires do not correspond to reality. It should be borne in mind that if we tread the footsteps of Aimmah (a.s.), then we may be gathered with those who attained martyrdom with them. During the battle of Jamal, Ameerul Momineen (a.s.) said: "Those who are in the loins of their fathers and the wombs of their mothers are also participating in this war

with us." Those of us with sincere intentions will not find difficult to tread their footsteps. They will be purified through their pure souls and acquire manners from their lofty etiquettes.

For the sake of Allah, pay special attention to Namaaz. In the holy traditions, it has been described as "the pillar of religion" and "the ascension of a believer". If it is accepted, other actions too will be accepted, and if it is rejected, the rest of the actions will also be rejected. It is necessary to offer Namaaz at its prime time. The most beloved person to Allah is the one who first responds to His call. It is not appropriate for a believer to neglect his Namaaz at its prime time while being engaged in the obedience of others, because it is the most noble form of worship.

The holy Imams (a.s.) have said:

"Those who accord less value to prayer will not be blessed with our intercession."

Hazrat Imam Husain (a.s.), in the most difficult conditions of the day of Ashura, observed the prime time of Namaaz and said:

"You remembered Namaaz, may Allah enumerate you among those who perform the Namaaz."

For the sake of Allah, keep intentions pure because the value and blessing of a

human action is based on the sincerity of its intention. Allah, the Almighty will accept the action only if it is sincerely for Him, without any expectation from others. When the Messenger of Allah (s.a.w.a.) was migrating to Madinah, he (s.a.w.a.) said:

“Whoever migrates for the sake of Allah and His Messenger, his migration is towards Allah and His Messenger, and whoever migrates for the sake of the world, his migration is towards the world.”

Allah, the Almighty increases the reward according to the level of sincerity, even by seven hundred times.

During the journey, it is important for pilgrims to remember Allah as much as possible so that their sincerity increases at every step. Allah, the Almighty has not given any blessing to His servants more valuable than the sincerity in belief, speech, and actions. Any action that is devoid of sincerity ends with the life of this world and the one performed with sincerity remains forever in this world and in the hereafter.

For the sake of Allah, be careful of the Hijaab (veil). Ahle Bait (a.s.) have upheld it even in the most difficult conditions of Karbala. The cruelties of the enemies that upset them the most was the removal of the Hijaab. It is necessary for all the pilgrims and especially the ladies to take utmost care of

Hijaab every time and everywhere and avoid everything contrary to it viz. wearing tight clothes, inappropriately mingling with men, adorn in a manner not permitted, etc. Therefore, take special care of Hijaab as much as possible and protect this sacred pilgrimage from all that is not worth its position.

In the presence of Allah, the Almighty, I pray that the sacrifices of the Messenger of Allah (s.a.w.a.) and Ahle Bait (a.s.) and the hardships they have endured for the sake of guiding the people, be a source of increase in their lofty status. He sends His greetings and blessings upon them in the same way as He had sent His greetings and blessings upon His chosen servants before them, especially Hazrat Ibrahim (a.s.) and his family.

I beseech Allah, the Almighty to bless the pilgrims of Hazrat Imam Husain (a.s.) and accept their pilgrimage in the most virtuous way, just as He accepts the deeds of His righteous servants, so that during the pilgrimage, their conduct sets an example for others. May the Ahle Bait (a.s.) grant him the best reward for his love and affection in following their footsteps. May they be resurrected on the belief of Imam of the Ahle Bait (a.s.) on the Day of Resurrection. May those who were martyred in this path be enumerated with the companions and supporters of Imam Husain (a.s.) who

sacrificed their lives for the sake of Imam Husain (a.s.) and endured all kinds of atrocities and sufferings for his love.

Indeed, Allah is All-Hearing and the accepts the prayers.

13th Safar, 1435 A.H.

Question 2

What is the view of our scholars in relation to this tradition of Hazrat Imam Jafar Sadiq (a.s.):

“Paradise is obligatory for the one who weeps or pretends to weep for Imam Husain (a.s.).”

Reply

In the name of Allah, the Almighty.

Yes, in many traditions, including the reliable ones, paradise has been promised to those who weep for Hazrat Imam Husain (a.s.) or those pretend to weep or those make people weep by reciting elegies. One should not be surprised at the promise of paradise as in Shia and Ahle Sunnah traditions, paradise has been promised for certain actions. This does not mean that if a person abandons his obligations and commits forbidden acts, he will be safe from the punishment of Hell. In the verses of the Holy Quran, the most severe punishment has been promised for abandoning obligations and committing forbidden acts. The essence

of such traditions is that such actions are the cause for going to paradise only when they are accepted by Allah, the Almighty. The abundance of sins sometimes become an obstacle in the way of acceptance of actions thereby preventing one from entering paradise. In other words, it can be described like this. The ability to enter paradise is proved by this heavenly action.

Now, why has such a great reward been promised for weeping over Imam Husain (a.s.)? Weeping depicts the attachment of the human being and the condition of the heart. When the heart feels the intensity of grief, the most intense feeling of grief is expressed through tears. On this basis, weeping and mourning over Imam Husain (a.s.) shows one's love and affection for the Messenger of Allah (s.a.w.a.) and the Ahle Bait (a.s.) and shows his attachment to the goals and objectives for which Imam (a.s.) accepted martyrdom. It is a clear fact that the uprising of Hazrat Imam Husain (a.s.) shook the history, destroyed the throne and crown of the rebels, and completely established the values of Islamic teachings in the hearts of the believers. All this is the result of adhering to Ahle Bait (a.s.) and remembering them. Such traditions are describing this fact.

But, the word “Tabaaka” means “trying to weep”. It does not mean to weep in front

of others but trying to weep when there is a need for it. Sometimes the heart becomes hard, and feelings get freezed. At that time, one should try to soften his heart so that with the voice of intellect, feelings get affected and tears start flowing. Likewise, paradise has been promised while trying to weep in remembrance of Allah. Various scholars have mentioned this, especially Allamah Muqarram (a.r.) in his book "Maqtalul Husain".

29th Moharram, 1435 A.H.

Question 3

When it is the time for Namaaz, should the Majlis be concluded, or should it be continued?

Reply

It is highly recommended to offer Namaaz at its prime time. More important is that the mourning ceremonies should be organized in a way that it does not conflict with Namaaz.

Question 4

Is it appropriate to organize a Juloos with a few people early in the morning and finish it before the time of Namaaz? Or start late, waiting for more people to join, such that the time of Namaaz falls during the Juloos?

Reply

It is better to wait for people to gather in large numbers, but it is necessary that the Juloos should be halted at the time of Namaaz and continued after Namaaz.

29th Moharram, 1435 A.H.

Question 5

A large number of Majaalis are held in our area to commemorate the martyrdom of Hazrat Imam Husain (a.s.) and his companions. The believers spend generously for these Majaalis and provide both, material as well spiritual services. Many of these Majaalis are organised around the same time between 7 am to 12 noon and food is served in the end. As a result, a lot of food is wasted. What is your view regarding this?

Reply

Wasting food is an undesirable and forbidden act in the laws of Shariah. It is necessary to take the right steps to prevent such wastage. By appropriate coordination among the organisers, only as much food should be prepared as is necessary.

29th Moharram, 1435 A.H.



Hazrat Imam Jafar Sadiq (a.s.) said:

On the Day of Resurrection, everyone will wish to be among the visitors of Imam Husain (a.s.) because, on that day, everyone will witness the honour and excellence granted by Allah, the Almighty to the visitors of Imam Husain (a.s.).

(Kaamiluz Ziyaaraat, Chp. 50, H. 1)

www.almuntazar.in

Correspondence Address:

Association of Imam Mahdi (a.s.), P. O. Box No. 19822, Mumbai 400050



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